M1689
Sunday Lunch/Coffee
10/12/69

MR. NYLAND: Whenever you have a big meal at lunch, you don't know if it's because you have done such a good work in the morning, or because they expect you to work very much in the afternoon. You can take it either way. I think it is a sumptuous meal. I don't know if it's anybody's birthday. And then ( ). I think Nicole and Lily, You were both responsible? Lily, were you Lily? Thank you very much.

When one talks about work for this afternoon, do you ever make plans for yourself? Because here you are causing different kind of conditions although they are repeated every weekend, more or less. Do you ever make a plan seeing yourself in certain aspects? If, after all, we're interested in knowledge of One's self, all the different characteristics of your personality, part of which you were born with, and you acquired, and you find yourself now having a certain characteristic, a certain color, a certain level of your being; and it has different aspects which are fed at certain times And sometimes when you know what you wish and you don't get it, you feel a little uneasy. And sometimes you want to go and get it. Sometimes it's so strong, that you will get it at any cost. But if you take your ordinary existence in which you have dealings with different people, and particularly here when you work together, and you associate with them for a couple of hours and you do certain things and they, and you work together and you see in yourself how you are with them and perhaps even that you consider how they look at you and what is there of your personality that comes out in this kind of work. Even in ordinary life, of course, it would come out but you may not be interested because it is an unconscious state and you simply do it and the concentration is much more on what you accomplished so that when you have built a house, you look at it and say, it was nice.

You forget more or less how you were then only at certain times that you knew that you had enthusiasm. But what I mean is that each person being made up of about hundred different aspects of his personality and different facets through which his life comes out, colored glasses or the way one is and then exudes or gives off or affects other people in which there is a certain state which you might call the creation of your atmosphere around you with which other people come in contact and reversally the way you are affected; and there are certain aspects, I think that you have to be a little bit more cateful for than others. Some you can relegate to a habitual way of behavior but the things that really start to count come from your heart and come from your mind and that what then is presented to the outside world of the Barn creates among us a relationship at certain times between two, sometimes between a few more people but in any event, totally, out of all of it, something is created that we call the atmosphere of the Barn, and all of us contribute to it.

When we're interested in studying oneself under conditions which are alittle different, it would be extremely useful to find out what it is that you really want, or that youput forward, or where you show a certain emptiness that you would like someone else to fill it; or what it is really that motivates you in all kind of work that you are doing and what is the motivation in relation to other people; and what do you think of them, not considering what they think of you, but how you are and how you wish at a certain time, to receive certain things because with this self study, you ought to know what you need.

If one wants to grow, you have to know quite definitely what kind of food is needed for you. And it is not simply a question of ordinary life continuing, because that, you might say, is easy. If you keep the pump of your lungs going, you will keep on with breathing to keep life more or less maintained in you. But when it is a question of buildimg something else that does require special kind of food and, of course, for which you have an idea of how it might and ought to be and that then, having an opportunity like today

in associating with people what can you extract from them or from the atmosphere for your own building? Aree there any materials that can be given away or that you can even take without doing harm to someone else and a self study has to do with what is your requirements. What is it that you want for your growth or does one continue with what one is usually assoicated with and then simply does what one already has done many times beforw but which you might say tasted good and then you want to contunue with that simply because of that taste and you don't start to realise that perhaps too much of t at kind of repetition may be just working the other way for your development. One constantly should try to find out what it ism at what point you have a choice and the ~~hoidx~~ choice always has to be in a little more in the direction of a certain difficulty. Because if you follow and keep on following the line of least resistance, the totality of the destructive forces of Earth will make you go down add down without you knowing it.

If at certain times, you introduce something of a differnnt kind, there may be achance with the combingation of what is already in you that somthing starts to develop that could be of much more use and it is that particular probelem that I have in mind. How much do you really now take from each other for your own benefit? What is it that you are clear about in what you need when you come to the Barn? Not only physical work because your physical body is of course already complete . It is not necessary to change it very much any more. It can be a little bit more flexible and perhaps the stiffness out of your muscles and maybe you can acquire certain dexterities about thing syou don't know which will be useful in later life. But that is not really what is important enough. The physical association with each other and working together must have an entirely differant aim.

The aim of course is in the development of an emotional state and in the development of an intellectual capacity of seeing things straight and fruthfully; and it is with that that one says, I want to acquire more self knowledge not only now for the sake of knowing what Iam but for the sake of knowing that that what I am is a foundation for something

else that I honestly wish to acquire. And then the veiw point of how to spend one's time, how to talk, what to say and do for oneself, what association one wishes during an afternoon with people towards whome one has perhaps a very definite wish to do certain things and from what, if one does it, one could derive certain things that are of benefit.'

I'm so afraid always that a person keeps on repeating and repeating himself much too long in life. That when he is, and it is not a question of age, it's a question of the wearigg off of the ability of life because what someone said last night, it is quite true that there is a certain period and sometimes it strikes one a little younger than older in which there is verylittle desire of wanting to continue to live. And it is exactly at that point where one must realize that too much life has already been worn off and too much energy has gone into repetition of oneself and the crystallization process of a person as he grows older is exactly that that what is repetitious takes on the form of the crystallization and that's what starts to bind you more and more is not what your original tendencies were but what you have allowed to grow up, that is that what has developed without your knowledge [redacted] and that the self-knowledge is not so much the acquisition of new facts which of course are inherent in anyone who donsiders himself. But it is that what has happened to that what were facts and what at this moment, is covered up and you still continue by covering up as long as you remain unconsciously repeating what you have already done thousand times.

The question of discrimination of the kind of food that you need, the kind of states in which you find yourself repetitiously like getting up in the morining and being angry or certain things going wrong because you wished them to be different. You repeat them time and time again and there is really a time when you must see what is taking place because the more you indulge in those kind of things, the firmer it gets rooted in you and the more difficult it will be ever to pick it up and to transplant it or even to kill it. It is exactly like the hydra. When you want to kill the head, three other heads appear and

it is not just to kill it, but if you kill, you have to burn it out.

It's only allegorically of something where you have to be very strong that you have to learn and build every day and you must not allow yourself to take an easy road. The easy road is that one assumes that that what I wish to repeat is useful. I'm afraid that that usefullness wears off very soon under the light of objectivity. And then starts a certain hunger for something that is different, and you have a terrible time finding it if you have not as soon you knew or could know about the possibility of a different kind of life. If you have not taken that, you will grow more and more into a crystalluzation which will be very difficult to dissolve.

That is what I want to tell because it has to do with what we have talked about something that was inherent in one in one's youth and that what is beautiful and the reality of one's self as life not, you might say, soiled as yet by educational problems but still open which then when it wishes to come out, when it has been aroused, when it has been affected and then it has been stimulated to wish to come to the foreground because it is entitled to it that then at such a time, so many layees have been repeated and repeated and the crystallization has become so hard.

Crystallizations if you know anything about crystallography are sometimes so beautiful to look at and all the fifferent patterns that exist and the intricate corners, angles, sides and so forth which are in accordance with certain laws. One is sometimes so enamored by just looking at a crystal and then, one forgets, that the crystal has taken the place of a form of life and that all it can do is by means of its beauty to show what was and what isn't there anymore. It's difficult to understand how crystals like that being beautiful as they are also have to be dissolved. Like many things of Mother Nature have to be dissolved, destroyed, if one wishes to use Mother Nature as a stepping stone to climb up towards the planetary level.

Don't consider it too seriously. It is a question that every once in a while you have to

see. You have to find out for yourself what it is that is really new in your attitude towards other people and even to what extent your state, your particular deeds, your particular thoughts and in partiuclar, your feelings will affect someone which will come out by means of words to which, of course, you attach a meaning as coming from you and such words and the way they may be said may not be understood in the way even you wished. One becomes responsible for each other. If there is not that kind of a solidarity among a group you will fall apart. And you have to build for that. You have to realize that it is necessary to build something, I would say, unusual if it is going to survive. and the emphasis ahs to be onthe relationships between people and not too much ofa repetition of the same old thing, the more it is repeated, the more habitual it would become, the more unconscious it would be and the more chance there is for that to be destroyed in the first place. I hope you have a good afternoon.

Coffee

So we continue then with last evening, the questions that you asked, those who asked and those who heard the questions, do you think they were answered? Or if there was an answer that may have answered it, was it clear enough? It comes back to this particular ~~consultation~~ confrontation of yourself, have you thought of the questions of last evening and tried to see where the place might be in your own life ? In other words, do the questions have any meaning for you? Undoubtedly they have some meaning for the person who asked but when they're asked in a group, it bewomes public property and then I think when you listen to it, the fact that you are here also puts you under an obligation to try to take part in that kind of a discussion, and that then when a question is answered, it becomes as if it is an answer also for you if you can apply it and it's up to you fo find out if it has that kind of a value.

So, regardless of whatever happened last night and what ever might have happened in your own thoughts and if you have now any questions, either a continuation of that what was discussed last night or what may have been stimulated in you from then or from

today or old questions that already were with you for a long time and you never dared to ask and still, they are questions. All right.

Neil Steigar: Yesterday you said something to someone about living as though an older sister had been

MR. NYLAND: That was Helen. Is Helen there? No, not yet.

Neil: And at the time, there was something in it that might be useful ( ) Since then I've tried to listen a little bit and instead of getting a helpful older brother, I found myself confronted with a brother who would criticise and my feelings would get hurt. I think I must have applied this wrongly.

MR. NYLAND: Do you have a brother of that kind?

Neil: No.

MR. NYLAND: So you made it up. Do you have any brothers?

Neil: No.

MR. NYLAND: Then it is really very difficult how a brother would behave for you to know it. Whast do you think made this particular imaginary person become critical about you?

Neil: I think it was something in myself, that this brought out

MR. NYLAND: If instead of a brother, you take some other kind of a person, sometimes without any partiucular relationships. The reason I said sister is because there is at least one can assume a certain benevolence, or a caring between two sisters. But of course that does not mean that it couldn't be exactly the same with someone else not belonging to the family who also could take an interest in you. Some let's say your father, uncle, any one of the teachers, a person that you had repect for and you imagine him then to be present. You don't have to go so far as if there is a guardian angel for you. But why, the criticism when you want some guidance and when the guidance really involves that you want an opinion of someone to help you. Now if the help is based on an idea for yourself that that what you are ought to be criticised, it could be quite possible also to help you if

someone told you that. But if he told you and you created him, then why would you be angry when he told you the truth? And perhaps it isn't the truth at all. Perhaps it's the reversal of something that you consider of yourself, thenyou are used to be critical and maybe sometimes over critical. So then immediately when you make a statement about youreelf, you add to it of your own criticalsm and you leave the brother or whaever it is compltely out.

So I think in that sense, you didn't do it right. You really, if you want to try it, in a case like that, you can write up a phrase or a question or a statement about yourself if the purpose is to gain self knowledge and leave it on a sheet of paper. Don't try to have any brother answer it right then. But have the paper with you at a certain times; and when you are in a non-critical mood and when you are quite benevolent towards yourself, you take out the paper and read the question.

You see what I mean? When one asks a question, you attach to it an answer quite often as an opinion because the question has to do with you and nne is used to consider oneself sometimes a little pessimistically or perhaps ower critically, perhaps a little bit over sentimental, whatever may be that kind of sensitivity could be eliminated if after a couple of days, you look at the same question and you might even say, did I ask that question? Not recognize it. It's very good then because then thereis no emotional involvement. Try it that way. The gain is always and the aim is to get more knowledge about yourself and as truthful as it can be but always given in such a way that one is really detached because if it's a question of an 'I' observing and the 'I' has to be not only benevolent but also impartial when that that what is received as information about myself also becomes impartial to my own thoughts and then there is no room anymore for criticism.

You remember when we talked about storing certain information in the memory in which memory then there are different kinds of facts which have been received in

different ways either by sense organs, by thoughts, by meditation, by all kind of means unconsciously and also by means of consciousness in recording certain facts which then could represent more truth than any of the others; ~~but~~ that in good moments when one looks these things over and ~~that~~ Let's the memory part by in route one gets an impression of oneself of different kinds and then quite often one has to select that which what seems to be the most plausible and perhaps even more helpful than any of the others; andin many cases, you will vote for that what is an absoluteness instead of that what still is linked up with a person~~x~~al interpretation. All right.

~~Sup it~~ who is in the back?

George Peters: I'd like to know if a person ~~has a~~ can have state of impartiality and not realize it while they're ~~in it~~ awake. I had this state a few times. and I wasn't associated with, I was unattached with many of the things which an experience I had and it was a reaction with a person, it was communication with a person. ~~I would hope~~ That I myself was NOT identified with it but ~~and~~ yet I still went through the ~~x~~ actions and reacted to it. Now Ididn't think to observe it or at least to make a Work attempt the way I normally would. And I don't understand ~~x~~ what I would like to know how I could apply this state - if it were, let's say, making improve upon ~~x~~whether ~~I couldnot~~ do ~~this~~. or not TO use this state.

MR. NYLAND: A state of impartiality only can come as a result of an awakening. I can be impartial in ordinary life when I lose interest. You see, then I say that and that leaves me cold. You can consider that impartial but there is absolutely no relation so the impartiality really doesn't exi~~x~~t at all.

So, wh en we talk of impartiality, it has to be an acknowledgement of the existence of something else outside of me to which I wish to be impartial and the result of that what is outside only as a reaction so that then, that what I receive, as an impression from the outside, I become impartial to that impression. I'm in reality not impartial to a person outside but I'm impartial to that what I receive from that person and which

affects myself. The impartiality then is not really a state. It is an attitude towards that what I have received and, of course, I can continue to live in that for sometime and consider it a mood. But when it is real impartiality I am still interested in that what is being observed and at the same time, it leaves me cold.

You understand the difference? Because that what you were was not consciousness at all. It was just a loss of interest.

George: But it really go very strong.

MR. NYLAND: But it may be very strong. You may be very strong that you say it leaves me cold. No, you have not the reactions on yourself. You attach it still to the person or whatever it was who affectedyou and then you said you were impartial to that person.

George: No, I wasn't impartial to the person. I was impartial to what was transpiring.

MR. NYLAND: Good. Then tell me what was the affect of the person on you.

George: I reacted violently.

MR. NYLAND: You reacted violently?

George: No.

MR. NYLAND: Is that what you said?

George: No I reacted after what was spoken for a while it seems that at first I didn't do anything, and then and then, I threw my cup of coffee down.

MR. NYLAND: And you call that impartiality?

George: No.

MR. NYAND: No. Where did that come in?

George: Well, it was, it was while I was doing this. I was ( ) it dbdn't matter. I don't know

MR. NYLAND: Wait a minute. When you threw a cup of coffee down, don't you think you are identified? I would say you are one hundred percent partial, completely rapt up in what you were doing. How could you consider it impartial? Don't you think it was just an ordinary reaction, an ordinary unconscious one? Definitely as a result of being

involved in whatever the other person may have said. And ask yourself that question, where was that 'I' that we talked about?

George: No, it wasn't there. That's why I asked.

MR. NYLAND: If it wasn't there, it remains unconscious doesn't it?

George: That's right.

MR. NYLAND: Okay. And that's the answer.

Yeah?

Joan Kosut: I have a question about the creation of a little 'I'. When one tries to Work and create a little 'I' outside that can observe, how canone know or test whether they really are creating something or not just deluding oneself with rationalization ( )?

ME. NYLAND: I think you can very well find out if it becomes a rationalization when there is no further result or need. There are two things or probably more than that. The first is that I have a very definite impression of myself as I am and it is located first, let's say, in the 'I' and then transfered to my memory. And then when I remember how at I was under the influence of the 'I' provided it was created, I have an impression of myself which then as impressions for me as the truth. Now if I start to think about it I will probably embellish also that absolute fact; but for one moment I have an flash of insight into myself as I really am. That is one way by which when I say I have more and more truthful facts about myself, that I know that something like an 'I' must have existed.

The second reason is that if there is an 'I' something is created separate from me. Some thing in me, in an ordinary sense, also becomes aware of the fact that something else exists. It is as if there is a presence of something else unknown to me but perhaps created by me, which to some extent starts to function. The functioning for the sake of explaining that it has to be impartial, I simply say it is as if outside. In reality I know well enoguh it must be within. So then I settle for the possibility that it is part of my brain which is functioning in an objective sense.

When that part of the brain actually functions, there is a very definite influence of that functioning of the rest of the brain. Also, if there is the beginning of 'I' and it is strong enough, it represents for me not only truth but also life. So if I, as I am, as an ordinary personality, living in darkness, will experience the presence of life, then I know that something is taking place.

There are more ways of defining it. There is a certain taste which goes with it, certain recognitions of an aliveness of oneself under the influence of that what is of a higher nature, I become affected. There's also a certain looseness in myself as a result of an 'I' being present at times. It will take some time before that looseness becomes really sufficiently noticeable. But it is definitely an affect. There is also a realization of that what I call truth which produces in me an entirely different kind of a state of knowledge because if that truth where I cannot say it is not truth, that I have to admit this becomes for me as objective knowledge a certain form of understanding which belongs to a different level of being as compared to where I usually live.

And there are many other different physiological facts that if one can become sensitive enough to it, one can notice. I think in the beginning one let's it go and don't look for the so-called side affects. The one thing I know in the beginning when I make an attempt, as well as I can increating an 'I' is that I have to be satisfied with having made the attempt as well as I can Many times I willhave to continue as if I live in the dark but that I know that I have made an attempt in order to create light; That even if I don't know the light exists I know that there has been something in me that wishes that light to exist which is a different kind of State from unconsciousness.

Who was first? Yeah.

Mary Good: I have a question about questions. I notice that when I have questions in myself that I , I'm always trying to answer questions and once I answered those, everything that I consider to be more alive in me dies down. I don't have the interest I have when I have questions. I'm interested in keeping questions as questions not quick to answer and I wonder if there is something to do outside of myself rather than just naturally answer questions.

MR. NYLAND: No, I think it's a matter of pondering. I think that your mind is to some extent digested to answer a question of your own rather quickly. You might call it the facility of the mind and then when it is satisfied, then of course not having any further questions, the life that formed the question in the first place will die down. The anwer is that if you have a question and there is an answer, don't take that answer as the only possibility because that is only the beginning of your mind starting to function in wanting to answer. You take the answer which you have given yourself and you keep on pondering about it to see if that really covers the question you had, if there is another possibility of answering that question in a different way. You start to weigh gradually that what are a variety of different answers which must occur because you have a mind which functions in that way. You start to weigh them together to see which is the one that is most likely the right kind of an answer or a combination of a few. When you go through this state of pondering which might take some time, you will still be left with enough life because then you have reached the realization of yourself based on an attempt to find out the value and that kind of finding the value will give you more wish for life. You try it.

Yes?

Bernie Rosenberg: I seem to have trouble keeping things pure. I seem quite justified with that. I know that I ( )

MR. NYLAND; I think justification is not impure. I think it's an ordinary process that you are familiar with in unconscious life. It might at times give you a very good idea of what

you ought to do in ordinary life. If one the other hand that what you consider inpure is a result of an attempt of observation as we understand it, if it is still impure, the observation is impure and the observation can be impure in the first place because the wish was not complete enough to create an 'I' that was, in the real sense of the word, objective. In the senond place, that what the 'I' observed of you may be impure because the 'I' is not as yet large enough or big enough to be able to understand you.

person: Mr. Nyland, it's time.

MR. NYLAND: Good.

Side Two

And the third is that that what is 'I' trying to function and being dependent on the amount of energy as a wish which you give it is deiverted in its own attention by too much energy still going in the direction of your undonscious state.

I think if you have trouble in that sense and find certain things that you call impure and it has to do with Work, the question is then to reduce your attempt to such a simplicity that there is no chance for impurity. The simpler it becomes, the more reasonable it is to assume that whatever the result is, will be a pure one. If you just walk and there is nothing really attached in your thoughts or your feelings about your walkin g and it just happens to be a mechanical, physical behavior form, then all that 'I' has to do is to state that fact of you, as a body, walking and there is nothing impure or pure about it because it's a statement of a fact of walking.

If it were a statement of a fact of description, you would start to worry about purity. You understand, you mix them up. You mix up concepts of unconsciousmess with concepts of conscious. The clarity of a coucious concept is that there is an obserbation or a fecording instrument which has to function and it has to be sufficiently, I always call it calibrated because it is pure in its own and then it has to observe that what is simple and it has to observe that kind of simple object in conditions which are not distracting. So when I say 'I' observes it, in it's walking, all I wish is this 'I' to record

the fact that this it, my body is wlaking and if is then impartial so there is no question about describing any pure or impurity to it and it is recorded at the moment so it is not subject to any kind of association.

Try to keep clear what is meant by Work in accordance with what we call ABC rules and although the same kind of a principle applies to any emotional approach it still mehas a little simplicity of only stating a fact and the fact remains for me that this body is walking ~~xxx~~ which is really not subject to purity. It happens to be that kind of a fact. If I described that I have a limping foot and I walk a little bit as if my foot is painful, then it could become impure if I ~~xxxxx~~ start to describe it, but of course immediately in such a description I'm not constating the fact of my objectivity. All right.

Bernie: Yes.

MR. NYLAND: Yeah.

Linda Newman: For a long time my Work attempts have involved placing an observor outside me and at a meeting while you were gone from something somebody said, it occured to me that it was possible to just Work while coming to yourself that there was something that could be aware and try to make that more and more aware and it seemed to me (inaudible) more possible to do that and I tried it, the next ~~thing~~ day or couple of days later and I, I was able to do it ~~then~~ and I realized there were many pitfalls more so than the other way that I worked maybe just be cause I ~~xxxxx~~ wasn't used to it. But I still at the times when I , my mind was very very clear and it was a good times ~~xxxx~~ today I was able to from the information I ~~was able to~~ had gathered I think from Working with an observor outside of me to know when I was going off the track and to come back to myself and try again and it was a good attempt. Afterwards I got a little worrried or confused about whether it was worthwhile or even harmful to start doing that and if you have two things at hand and maybe confusing myself.

MR. NYLAND: Were you here last night?

Linda: No.

MR. NYLAND: That's a little unfortunate because we did talk about the two different approaches/ And I explained that one approach goes over into the other and the second one goes over into the third gradually. It leads to the same kind of a result. The result that I aim at is to have somtehing that is free from me which in some way or other can give me information about myself which then when it is given in such a way that I can accept it, that then can hekp me to change my behavior from anunconscious behavior into a consciousone. How I reach it by means of the creation of that what I call 'I' and intellectually explained in accordance with an ABC rule or if I reach it by means of something that is present to me, as if present I live then this body under the influence of that presence. Gradja lly the things that have to come to the foreground is that I know that that what I want to receive as facts about myself which can give me self knowledge have to be truthful and it has to be truthful when it comes from 'I' or it comes from a presance of something that is near me and is then interested in me you might say in telling me what I am. I keep on with my ordinary mind thinking about such a (effect on me). I see myself behave in ordinary life and then I imagine either an 'I' or something else that is present to me of a different kind of a quality of that what then in that possessing that quality could give me information more truthful about myself than I can myself. So when I in my ordinary mind keep on thinking about that, I try to imagine what it would be that such a something outside of me or that what may be 'I' would really tell me about myself and since I know about an idea of impartiality and since I know with my ordinary mind happening to think about taking assoiciations away, I try my best, even in my ordinary mind to reach a certain conclusion which for the time being can satisfy me as being more truthful than usually in myregular unconscious state. As long as you adhere to the fact that there is something that you would like to create which can be impartial to you helping you at certain times, then I would never worry about the kind of a method tat I use. I consider myself seriously enought to see what it is that I do and I reconsider it and reconsider it and in my mind I make myself consider it many more times than

usually I will do in ordinary life because it may be a passing thought and I then I don't pay attention. This time when I know that something could be present to me and I imagine it to be present, I am while under that presance, even God or 'I' , I will as an ordinary person behave in a different way and that therefore whatever I now receive as information about myself even in an unconscious way is scrutinized by me in a certain way which belongs to objectivity/ You understand that. I would not worry. I would remain serious. I would try at times to have a very definite times to have a very definite picture of myself as if someone is there looking at me who could describe it. But at the same time that what is present to me has to be understanding enough to know that I as an ordinary person am of course mechanical and that even my thoughts are mechanical and that my thoughts about myself are associative. But I will accept all such conditions if if I say I am what I am and God will accept me as I am the same way as I wish 'I' to observe me for whatever I am worth. And out of this totality of thoughts and feelings which I gradually accumulate and about which I remain serious and I try to be as honest as I can be, certain facts are accumulated which you might say stand out as being more pure facts of observation of a reality of an objectivity. Instead of being bound by any kind of a description, they become free from such descriptions. In this way I learn to accept myself for whatever I am. You see in that direction impartiality will come. All right?

Did someone else ( ). Yes, Steve.

Steve Yates Langfitt: The acceptance is felt one acceptance yet it's gotta be — the acdeptance is never full, it's never full nor acceptance

MR. NYLAND: No, I don't think it can be. An acceptance in order to be full has to come from inside out and we are much to much used to observe from the outside in. Let's compare it with the Earth. The Earth is half in light and half in darkness. But for the center of the Earth, it's allthe same. Because it receives impressions from the outside as light and darkness as a totality of the existence of theEarth. I would not worry about only receiving part of myself or that what I accept of myself in a certain'

direction. It is part of me that is important. The acceptance of myself as I am is only for that what I at that moment experience. And there are lots of thoughts and feelings that belong to it which in that particular moment are not under observation. So there can not be an awareness of them. But when the awareness within oneself starts to grow and it becomes much more part of me as a whole then the totality of me is as a result of my awareness always the same regardless of the manifestations. One can say differently if the process of the 'I' and wishing to find what is objective to me and wishing this objectivity ultimately to take over and to change my personality into a different kind of a person, an individuality in the eyes of Great Nature. It is then that gradually this kind of a state will start to be formed. And I will not know immediately how it will take place. Although that what I am trying to do in observing is the constancy of the attempt I make to reach the totality of myself. And that what is totality of myself is always life. And that what is the outside form is the result of my life existing and be expressed in a form. So that the reason why 'I' wishes to exist in order to help me it has to observe in such a way that the form is not important and that is why the form has to be accepted for whatever it is. And that in reality I want to have contact with my life. So you see, for that reason there is no question for the 'I' even to be concerned about the part of myself that are accepted. In time when it reaches life in the center of myself or what we simply say, for convenience as it is Magnetic Center. That what is then that center includes everything from indide out and all forms, all expressions all ways by which my behavior happens to be existing on Earth, all for me become one.

All right? But you must ask practical questions. Yes, now Margot.

Margot Bogart: I haven't pondered very much about Work but it began to come to my mind to try to get I would also correct my understanding or maybe add to what I understand. Is it right that my feelings they have become more emotional when fed are by music and other things that I'm open to helping me to develop a Kesdjanian Body and the 'I' that I'm developing

MR. NYLAND : Yes Margot, when one is exposed to certain influences which perhaps are different or have different character, one is affected of course in different ways and it's quite possible that that what is a feeling becomes deep and becomes more emotionnal in quality but the real distiction between a feeling and an emotion is a qaestion of accent. My feeling belongs to me as a personality and I need it for the maintenance of myself and I have to use it in order to distinquish certain things that I consider good or not good or certain things I like or dislike. All of that is necesary for me when I have a body in order to get along with other people. If I live by myself I would not need a feeling. But the fact that I live with other people I must have a feeling. When the feeling of myself is concentrated on me as I am as a personality and naturally being affected by other people around me, the translation of that what I receive for a feeling is always to the benefit of myself. And that then my feeling is concerned with the existence of myself in a certain way and it does not leave very much room for others then only what can go out with my particular desire to give it out. That is I live with other people and I care for those who care for me and it very seldom would occur to me to care for such epeople who are my enemies. I make even a distinction that I say I don't love my enemies and the bible may say that I ought to love them. It means that there is a change that has to take place in me. I can be alive for myself and to some extent admire or respect my aliveness. But the aliveness is just within me, my form. When I deepen the emotions I become more convinced of the necessity of having that kind of a feeling or emotion. It does not immediately imply the changing over of my form of life which is accentuated into totality of all life existing. As soon as that takes place I will have a real emotion. Because then what I am is not necessarily reduced but in addition to that I have included in my emotional world all forms of life, animals on the Earth, other human beings on the Earth, totality of all life existing even as I assume that it aexists and ultimately it has to include that what I call God as benevolence, all

loving father, that aspect of God and ~~ix~~ I cannot feel about that. I have to become emotional and I simply say I deepen my feelings in order to reach a state of my essential quality in which more forms of life besides myself can be recognised. I never lose sight of that what I continue to love in myself as life. But I can love my neighbors as myself by giving them room and including them. Now if my feeling becomes emotional because of certain influences fromthe outside like ~~beauty~~ music it ~~simply~~ may means that my emotional state becomes more flexible but it does not mean that it will enable me because of this deepening so called emotion I'~~ll~~ will have material for the feeding of Kesdjan. Kesdjan can only be fed by that what is objective. It exists for one half and it is useful for that purpose but that one half of Kesdjan is exactly like anunborn child. It is still in gestation, it is functioning, it's quite all right because it exists. And You might say everybody would know it. But the Kesdjanian child is not born. It only will be born when there is something that affects th~~e~~ reason for its wishing to be born ~~aat~~ at a certain time and that birth we simply say is at the FA stateof the Kesdjanian scale, simply means that at that time that what is emotionally colored and has the potentiality for it starts to open its eyes and become~~s~~ independent of a man living on Earth, exactly the same as a baby becomes independent when the umbili cle cord is cut. And then the Kesdjanian Body, you might say is on its own and the development of Kesdjan for the SOL-LA-SI is purely emotional and it becomes then dependent on the totality of life not on myself anymore. So unless there is that kind of a quality of food which I call in a general word, simply Objective, if that isn't there, Kesdjan will not be fed. But I can have deep emotional states. I also can have because of it an emotional real wish for the understanding of God. Certain things thave to take place in me when I'm affected in such a way which are a little unusual. And it is then when one is changing over into the deepining of an emotional stat that that what takes place in the mind is To includes the possibility and the belief in God as the totality of all things. This is the beginning of a religious attitude on my part in which my emotinns will play a definite part regarding that what I want to

continue with as a conduct of my life. So in that way it has a side effect. But the only way by which it can be fed further even if the conditions are created in the wish to see God or to unite with him the conditions still have to be created by means of an objectivity. Otherwise I cannot get out of the state of my subjectivity as it is. In any event, one goes on because the stimulus for Work can be based on it. The stimulus for Work is very often based on the recognition of God. If I become in my ordinary life, deeply religious I will have to have the concept of objectivity. And that expresses itself in that kind of a mystical way as a reduction of myself to nothing, that is really when the Bible says to lose oneself in order to find oneself, that is an objective which starts at the moment when I find myself and the subjectivity which I lose when I lose myself. All right. Yah.

Charlotte Gilman: This morning ~~Mr. Nyland~~ and This afternoon I painted windows and while I was painting I tried to Work At most I was able to be attentive to my what I was doing, to be present to myself and when I slowed down, just for ~~keep~~ a fraction, ~~of~~ something present to me. And when I looked at the day I say the quantity versus the quality of those times, it really was very superficial because I just couldn't get it to or to what I feel is possible and I was very sharp ~~shocked~~ to what it was that was going on inside that couldn't ~~it helped me~~ creating equilibrium or may be it was that my wish wasn't very strong today

MR. NYLAND: I think it was that.

Charlotte: What kind of a question do you put to yourself so you can be

MR. NYLAND: You ask why isn't that wish stronger. Because one considers it and also at the end of the day you have to accept it because that was ~~what~~ the fact of your existence and then there is no particular reason to look at it and criticize it. It is very good simply to accept it for whatever it was. At the same time One also has to have a certain judgment ~~that~~ afterwards in saying that is not becoming to me because it does not belong to other statements I make about myself that I wish to Work, and when I see that kind of a

P

performance I will say that is really not what I see at other times tell myself that I am. It illustrates only that there are so many different facets of a person and that if he is not at all complete when he says his own 'I' and that that is one of the difficulties that the 'I' that I create at ta cetain time is only created by a part of me and then you might say that that what is 'I' is only recognised when that part of me happens to be in the saddle You see the wish when it is based on a little bit of myself can never be very strong. But when we talk about a real wish in which all three centers are represented and where there is as much as one can make it a possibility of unity or joining into one wish, that kind of a wish will create an 'I', which will be mugh more all around and then will not be dependent on the different facets of my own personality that at times I can Work and not at bther times. It means that when that 'I' is created as a result of that sincere wish, that then it has the possiblity to be present to me in a varity of differnet conditions and then it can function because it will not be mislead by only having one percent of a wish. But it knows that the wish that created it was really a sincere one. The judgment over a day like this is simply, it's too bad, I'm sad about it. I wish I could have been different. But apparently I wasn't. And if I want any profit from that what I now experience, I will try tomorrow to do differently. Or I will find out what I can do to improve my conditions in which I can Work or I will try to find out at what time in what kind of condtions I had a wish to Work or to crate an 'I' so that tomorrow by the recreating such conditions I may have a chance to have a real 'I' again appear. You understand that reason? I think we ought to stop. It's getting too dark I cant;see your /hands anymore. How much time do we have on this.

person: We have ten fifteen more minutes.

MR. NYLAND: That's enough time for one question. Yah, what is it. You have a hand up. Yah have it

Dell Hennigar: Mr. Nyland?

MR. NYLAND: Yah?

Dell: My attitude towards something higher when it begins to come is not right. It's something that comes and goes.

MR. NYLAND: Is there something that interferes with your wish for something higher? Is that what you say?

Dell: No, it's when I Work

MR. NYLAND: Yah.

Dell: When somethng outside begins to come I'm not reverent enough towards it.

MR. NYLAND: When you are in that state and there is a relization of something that may be outside you have to have a belief that that what is outside is looking for you. It is different from that what exists you might say always and of which you can take part at times when one is a little doubtful that it may not be for you or that there is a little resentment of resistence, It will not knock on your door. But when you have a belief almost indicated that there is finally that what Ihave been looking for and I am now ready to receive it it produces two things: one is an openness on the part of oneself that the belief will be true; and the second is there is an influence of that what is willing to knock on someones door will find that door. There are states like that. There are certain states for a person who sometimes has the result of thoughtfulness in sitting quiet and in a surrounding with perhaps a little bit of bustle and hustle of different people coming and going. And I do remember sitting in a station that is waiting room waiting for a train. And I had probably one hour to sit and I sat quietly tring to concentrate simply on the fact that I sat there and it was an ordinary surrounding an ordinary watch, waiting room and people coming and going around me. They didn't disturb me. I was within myself. Qhietly without particularly showing it. Not in meditation because it was quite definitely very much alive. And it was at a certain time as if all of a suddent something started to come and tell to me almost as if words came saying I am looking, I wish someone to receive me. I am here to help. Who is open. I wish to communicate

that what I can give to those who are willing to receive. It is that kindof experience and at such a time left me with such tremendous depth within myself of a realization that something of that nature could exist and that at times I could even become aware of the existence of that kind of a higher form of being. So when you have this, I say it simply, have a belief that continues and you will be open by persistence and by patience and by continuing to know that ultimately conscious life and conscientious life is also for you. It is quite right. So, I willsee you some other time. Yah. Good night.

Trans: Mollie Wolfe/Adeline Green
Rough: Adeline Green